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ARTICLES OF ENQUIRY

and Direction for the Diocese of *Norwich*,

In the first Visitation of the Reverend Father in God, RICHARD MOUNTAIGU Bishop of that Diocese. *Anno Dom.* 1638. *Et Translationis suæ, anno* 1°.

LONDON,
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1638.

The tenor of the Oath to be administred unto, and taken by the Church-Wardens and Sidemen.

SWeare you shall, that you shall duly consider, and diligently enquire of all, and every one of these Articles given you in charge, and tendred unto you, and that all affection, favour, hatred, hope of reward, gaine, displeasure of great men, malice, or other sinister respect set aside, you shall faithfully discharge your duty, and truly present all, and every such person, of and in your Parish, as hath made any default, or committed any offence, in, or against these ensuing Articles: or that be vehemently suspected, or defamed of any such offence, or crime; wherein you shall deale uprightly, truly and fully, presenting all the truth, and nothing but the truth, without partiality, having God before your eyes, and an earnest Christian zeale to maintaine Truth, Order, and Religion, and to suppresse the contrary: so helpe you God, and the holy Contents of this Booke.

TITULUS 1.

Concerning the Church and Chancell.

HAGGAI 1. 4.

Is it time for you, O ye, to dwell in cieled houses, and the house of the Lord to lye waste?

1. HAve you any Church for Divine Service, or hath it bæne, or is it demolished, the Parishioners forced to repaire unto their neighbours for Sacraments, and Sacramentals, if so, by whose default, usurpation, or impietie is it done?

2. Is your Church, though remaining, yet ruined or decayed in any part of the frame, fabricke, structure, walls, roofe, or otherwise, within or without, if so, wherein, how much, by whose fault is it?

3. Is your Church leaded, tiled, slated, shingled, thatched with straw or reede, all thorow, or in part?

4. Have you a steeple of stone, bricke, or timber, adioyning to your Church, in good state and reparations, wherein have you any Bells hanging, and how many; or doe they hang in some low shed, under a roofe of boords and timber, or have they bæne taken downe and sold away, when, and by whom?

5. Is your Church floore decently paved with bricke and paving tile, or is it onely floored with earth; when the ground is broken up for burials, which was not wont to be, is it againe renewed, levelled, paved; if not, by whose default is it: and the mony taken by the Church-Wardens for such burials, how is it accounted for, and expended?

6. Is your Church swéetly and cleanely kept, dust, cob-webs, and the like nuisances, being weekely carryed forth, the walls whited and kept faire, are the seates and Pewes, built of an uniformity, or doe they hinder and incumber their neighbours, in hearing Gods Word and Service?

7. Doe men and women sit together in those seates, indifferently and promiscuously, or as the fashion was of old, doe men sit together, upon one side of the Church, & women upon the other?

8. Is your Chancell divided from the Nave, or body of your Church with a partition of stone, bords, wainscot, grates, or otherwise, wherein, is there a decent strong dore to open and shut, as occasion serveth with locke and key, to keepe out beares, girles, irreverent men and women, dogs, cats from comming to besoyle, or to prophane the Lords Table?

9. Is your Chancell well paved with bricke, paving tile, or so: doth it altogether lye upon a flat, or hath it ascents up into the Altar?

10. Is your Church scaffolded in part, or throughout, doe those so made, annoy any mans seate, or hinder the lights of any windowes in the Church, is your Chancell surrounded with seates, wherein your Parishioners commonly use to sit, which take up the roome too much, and incroach upon the propriety of the Minister?

11. Are the lights and windowes of your Church and Chancell cléere, not dammed up, well mounted, well glased, and kept cleane?

12. Be the dores of your Church strong and decently made with good locks and keyes, and be they kept shut, except at time of Divine Service or other necessary cause of ingresse to keep out passengers, carriers of burthens, children playing, or the like?

13. Doth any man teach children to reade or write in your Church and Chancell?

14. Be furniture for Soldiers, ladders or any timber or implements brought into the Church, and there disposed of, as in a store-house: are any méetings for Rates, Taxations, Levies, or the like, made in the Church, especially at the Communion Table by Parishioners?

TITULUS 2.

Concerning the Church-yard, and other consecrated Appenages to that holy place.

JOSUA.

Put off thy shoos from thy feet, for the place whereon thou standest is holy ground.

1. HAve you any appropriated Church-yard, or doth your Church stand in open fields, without any surroundry or inclosure?

2. Are dead bodyes buried in such open and unfenced places, if any such be?

3. If you have a severall Church-yard, is it well inclosed and fenced with mounds, ditches, hedges, walls, pales, or the like: if otherwise, by whose default is it?

4. The Graves there, be they conveniently covered, made 7 foot deepe, kept from scraping of Dogs, rooting up of Hogs, fouling and polluting otherwise, as the resting places of Christians dead?

5. Though the surface of the soyle, and the grasse there growing, if any such be, are the Ministers, yet it being consecrated ground, is not to be prophaned by feeding, and dunging of Cattell.

6. Is it therefore all or in part, at any time, let or hired out to be imployed for Pin-folds of Sheepe, Stalls for Oxen, or Horses, Bothes or Standings for Chapmen, at any time of any Faire or Market, nor to drie Clothes there, tanned Leather, or the like? For, of the base-court of the Temple, said our Saviour, Have these things hence.

7. Much lesse is it to be unhallowed with Dancings, Morrises, meetings at Easter, Drinkings, Whitson-Ales, Midsummer merrimates, or the like, nor by Scole-ball, Foot-ball, Wrestlings, Masters, or Boyes sports: if such abuse hath bin committed, say by whom, whose procurement countenance, or abetting.

8. Is your Church-yard, or any part thereof, made a Lay-stall or Dunghill, or be any such impious nuisances layd nere unto the

pale or mounds thereof, let the offenders be named upon enquirie, and presented?

9. Hath any neighbouring quidam, or great man, encroached upon any part of the Church-yard, inclosing it to his Garden, Hop-yard, Stable-yard or so: present him or them so transgressing?

10. Be there any houses fronting or abutting your Church-yard, the dwellers wherein doe annoy, soyle and prophane the Church-yard, by washing of Bucks, emptying of Sincks, Chamber-pots, or the like, by easing of nature either way within that place, or under and against the Church walls?

11. If Timber trees have bene felled, which grew in the Church-yard, by the Minister, Church-wardens, Parishioners, or others, and sold, let the delinquents be presented.

12. Is there a Mansion-house and Glebe belonging to your Parsonage and Vicarage; if none House, by whom, and how long since was it ruined: if there be an House, is it kept in good reparations, water-tight and wind-tight, by the Incumbent, whereof the Arch-deacon properly and principally should take notice?

13. If there be a Glebe belonging to the Incumbent, hath any part thereof bene leased out by the Patron, Incumbent, and Diocesan, of what quantitie is it: hath there bene, upon survey, a terrier thereof made; as also of Pensions or Portions of Tithes in other Parishes due to yours; and is this returned into the Bishops Registry.

14. Have any Monuments or Tombes of the dead, in your Church or Church-yard, bene cast downe, defaced, ruined; any Armes or Pictures in Glasse-windowes bene taken downe, especially of our Saviour hanging on the Crosse, in the great East window, and white Glasse or other set up in place thereof; have any Leaden or Brasen inscriptions upon Grave-stones bene defaced, purloyned, sold, by whom?

Titulus 3.

Of Sacred Utensils, Church Ornaments, Ministers Vestments.

How shall I come before the Lord, or appeare before my God?
Answer. As becommeth Saints.

1. IS there in your Church a Font, for the Sacrament of Baptisme, fixed unto the Lords Free-hold, and not moveable, of what materials is it made, where is it placed, whether nære unto the Church dore, to signifie our entrance into Gods Church by Baptisme, is it covered, well and cleanly kept: at time of Baptisme is it filled with water cleane and cleare, or is some Basin, Bowle or Bucket filled with water set therein?

2. Have you a comely and convenient Pew of Wainscot for your Minister, to reade Divine Service in: doth it stand in the face of the Congregation, as much as conveniently may be, so that they may behold, and heare, and understand the Minister, in what he readeth or prayeth: have you a Cloth and Cushion for it, to be layd upon the Deske?

3. Have you a Bible of the largest Volume, and biggest Letter, a Service Booke in Folio, with the reading Psalmes; the order of Consecrating Bishops; of ordaining Priests and Deacons; be they well and fairely bound and embossed, and at end of Divine Service, are they clasped, to kéepe out dust, soyle, and prevent tearing of the leaves?

4. Have you two faire large Surplices for your Minister to officiate Divine Service in, that the one may be for change, when the other is at washing; and also serve for him that at Communion assisteth the chiefe Minister, that no part of Divine Service may be done, but with and in Ministeriall Vestments?

5. Of what assise be the Surplices, large or scantling, of what Cloth, course or fine, what are they worth, if they were to be sold; for not cheapenesse, but decentnesse, is to be respected in the things of God?

6. Have

6. Have you a Register Booke, for the Christnings, Marriages, Burials, of Parchment, well bound and kept in a Chest, for Church Utensils: are the names and surnames, the day, moneth and yeare duely and truely registred, to remaine upon Record, for clearing of many doubts about Inheritances, &c. and is a transcript thereof brought into the Bishops Register yearely, within a moneth after the Annunciation, or 25 of March?

7. Is your Communion Table, or Altar, of Stone, Wainscot, Joyners worke, strong, faire and decent: what is it worth in your opinion, were it to be sold?

8. Have you a Covering or Carpet of Silke, Sattin, Damask, or some more then ordinarie stuffe, to cover the Table with at all times, and a faire cleane Linnen Covering, at time of administring the Sacrament?

9. Have you a Chalice, or Communion Cup, with a cover of Silver, Flagon of Pewter or Tinne, if not, rather of Silver, to put the Wine in, which is to be consecrated, and not to be brought and set on the Table in Wicker-Bottles, or Taverne Wine-pots, which being of vulgar, common and prophane implements, ought not to be presented at the Lords Table?

10. Have you a Dish or Patten of the same materials for the Bread, as also a Corporas Cloth or Napkin of fine Linnen, to cover the Bread consecrated, which cannot all at once be contained in the Patten, and to fold up what is not used at Communion: are all these sacred Utensils cleane kept, washed, scowred, rubbed, as often as need or conveniencie requireth?

11. Is your Communion Table enclosed and ranged about with a Rayle of Joyners and Turners worke, close enough, to keepe out little Dogs or Cats from going in and prophaning that holy place, from pissing against it, or worse: and is there a Dore of the same worke, to open and shut: doe any persons presume to enter therein to, except such as be in holy Orders?

12. Is the Communion Table fitly set, in such convenient sort and place within the Chancell, as hath bene appointed by authoritie, according to the practice of the ancient Church, that is, at the East end of the Chancell, close unto the wall, upon an ascent or higher ground, that the officiating Priest may

be

be best séene and heard of the Communicants, in that sacred action?

13. Whether is the Communion Table removed downe at any time, either for, or without Communion, into the lower part of the Chancell or body of the Church, by whom, at whose instance direction, or command is it done?

14. Is the Wine for Communion white or reddish, which should resemble bloud, and doth more effectually represent the Lords Passion upon the Crosse, whereof the blessed Sacrament is a commemorative representation?

15. If the consecrated Wine faile, or sufficeth not doth your Minister, before he give it to the Communicants, consecrate that also which is newly supplyed, as the former; or doth he give it, as it commeth from the Taverne: for there is no Sacrament, untill the word of Institution be pronounced upon it; This is my bloud, &c?

16. Doth he, in stead of Wine, give water unto any person, that is abstemious, and naturally cannot endure Wine; such person ought rather to abstaine altogether, then to receive a Popish halfe-Communion, against our Saviours Institution. For onely Institution makes a Sacrament; and if God dispense, he doth excuse from ordinarie course and tye?

Titulus 4.

Concerning Priests and Ministers of the Church, their Calling, Persons, and Deportment.

You are the Salt of the Earth, the Lights of the World.

1. Is your Minister a Parson, Vicar, or a Curate?

2. If a Curate, what is his stipend; if a Vicar, who is the appropriator, and what is the Vicarage and Personage impropriate worth by the yeere, if he be a Parson imparsonated?

3. Is he a Graduate, of what degree in Schooles is he, a double or single Beneficed man; doth he reside and execute his place himselfe, what meanes doth he allow his Curate, if hee resideth not.

4. If he be non-resident upon one or both his Benefices, by what qualification is he exempted and dispensed withall, what allowance doth he make towards hospitality and relefe of the poore; how often in a yeare doth he repaire unto his Benefice, to his Cure of soules, how often doth he preach unto, or instruct his flocke personally?

5. Doth your Minister or Curate serve any more Cures then one, if so, then how farre are they in distance asunder, can hee doe it conveniently?

6. For his person and deportment, is he staied, grave, humble, modest, peaceably and religiously disposed, is he of honest life and conversation in the world: doth hee endeavour and doe his best to accord and keepe his Parishioners in peace, to take up and compound differences amongst his neighbours, according to solemne promise at his Ordination?

7. Or is a he brabler, brawler, contentious seditious party: a Taverne hunter, an Ale-house haunter, a drunkard, using unlawfull and forbidden games: is he riotous or unseemely in his apparell beyond his meanes, not fitting his calling, above his degree in Schooles, contrary to the Statute of this Land?

8. More particularly, doth he commonly goe in silke, Satten, Velvet, Plush, being happily but a Curate; are his cloths rather horsemens coates and riding Jacquets, then Priests clokes: doth he weare long shaggy haire, deepe Ruffes, falling-bands downe to his shoulders, or useth he other indecent apparell, rather fitting a Swaggerer then a Priest?

9. Doth he practice any mechanicall trade, solicite causes in Law, use common buying or selling horses, sheepe, or other Cattell, is hee a defamed Usurer or Broker, doth he commonly in person goe to Market to sell his corne or commodities, to buy his beefe, mutton, &c. out of the Shambles, fitting for his wife or servants, not himselfe, who hath had imposition of Episcopall hands, and to meddle with Divine imployments?

10. These and other misdemeanours, if any be in the Ministery, are to be taken notice of, and presented, out of a sincere honest desire of Reformation, not out of spleene, malice, suggestion, or otherwise: For most commonly, Ministers, though indeed

scandalous

ſcandalous and debauched, are accounted honeſt, quiet, painefull, religious men, till the Pariſhioners fall out with them about Tithes, detained or defrauded by Tort, a wicked Modus, or ill laudable cuſtome, &c. then the utmoſt that malice can invent, is aſperſed on them.

11. Is there any Miniſter or Prieſt living in your Pariſh, who having bëne admitted into holy Orders, hath relinquiſhed and forſaken his calling, and liveth in the courſe of a Farmer or Lay-man, uſing ſome trade, taking ſome Farme: &c.

12. Is there any in your pariſh, who having bëne ſilenced or ſuſpended by authority, continueth in that courſe without ſëeking reconciliation, or endeavouring to be ſatisfied for conformity, how doth he live, imploy his time, what meanes and maintenance hath he, and from whom?

13. Or doth he rather animate and encourage them in perverſe courſes, by frequenting their company, ſtaying the publication of any ſuſpenſions or excommunications, by not denouncing in his Pariſh-Church every halfe yeere, ſuch as being excommunicated, perſevere, without ſëeking to be reconciled and abſolved?

14. Hath he concealed, or not taken notice of any Conventicles or mëetings, Preachings, Prayers, Prophelyings or exerciſes in private houſes, to the contempt of Authority, depraving the Booke of Common prayer, the Doctrine and Diſcipline of the Church of England, the fomenting and encouraging of Separatiſts and the like?

15. Doth your Miniſter labour by conference, to reclaime any Recuſant, if any ſuch be in your Pariſh, and to bring them from Hereſie, or Schiſme, into the Faith, Profeſſion, body and boſome of the Church, whether Popiſh or Proteſtant Recuſants, who in that ſtate be in hazard of ſalvation?

Titulus 4.

Concerning Lecturers, and Lectures.

For as much as of late yëeres, the courſe and humour of Lecturing, the frequenting and hearing ſuch exerciſes, is of

great resent in the State and Church of England, wherein Preaching is like enough to undo Divinity, from which course if well and discreetly managed, much good may ensue and be procured; so great hurt, danger and scandall may and often doth result, the Cure and care whereof, properly and immediatly belongs to the Bishop of the Diocesse where such exercises are: the Church-Wardens and Side-men, are given to understand, that there be amongst us, three sorts of Lecturers.

1. The first, most hugged, followed, admired and maintained, is a super-inducted Lecturer in another mans Cure and Pastorall charge, who hath some resemblance to the ancient Catherist in the Primitive Church, but is up and downe the same, with the Doctor in the Geneva Discipline, which I take it, is the motive of his so great approbation & good intertainment above the Incumbent of the Cure, though never so learned and painefull.

2. Concerning him, it is to be enquired of what degree in Schooles he is, and of how long standing and studying in Divinity, whether he be a graduate in Divinity, a Doctour, or at least a Batchelour, and not a young Student or Preacher rather, having newly, scarce fledge, mounted up into the Pulpit, and learning to make pots at the wheele, as the Proverbe is, ἐν τῷ κεραμεῖ κεραμεύειν?

3. Are his Lectures popular after-noone Sermons, or be they Catechisticall, and reading upon some common place of Divinity, or the foure parts of the English authorized Catechisme, or some of the 39. Articles of our Confession?

4. Is he there admitted with the consent of the Incumbent, or against his will, with warrant and authority from the Bishop, under his Episcopall Seale: Is the Minister and Incumbent of that place where he Lectureth, a Preacher or not; and if a Benefice be offered the Lecturer, doe you suppose hee would take it?

5. Doth he at times appointed reade Divine Service, administer the Communion in his Surplice, and Hood of his degree?

6. Of what length are his Lectures, and how are they eked, with Prayer at beginning and end: which, is it conformed unto the Canons appointment?

7. Doth

7. Doth hee in his popular Lectures, ordinarily fall upon points of mysticall, darke, and abstruse Divinitie, as Predestination, &c. Doth hee intermeddle with matters of State-Government, forraine from his profession, above his understanding?

8. Doth hee oppose or traduce openly the Doctrine of his Brethren and neighbouring Ministers, or obliquely, under-hand, and upon the Bye, gird at them, the Doctrine Discipline of the Church, any Parishioner, &c. so designing him, them, or that, a man may take notice of his meaning?

9. The second sort of Lecturers, be those of Combination; when many neighbouring Ministers doe voluntarily agree and consent with the Ordinaries approbation, not otherwise, to preach a Sermon, every man in his course, at some adioyning Market Towne, upon the Market day, for instructing of such as repaire together, to sell and buy, in their dutie to God, and commerce with man: have you any such Lectures?

10. Who be the Combiners, be they Beneficed men of the Diocesse, and not strangers or Curates, who are not to be admitted, because if they offend in their Sermons, the Diocesan cannot reach them, they are gone?

11. Doth this Lecture any way hinder, abridge, or cut off Divine Service, which is compleatly to be finished before the Lecture begin?

12. Doe any resorting thereto, walke aloft, or in the Churchyard, or stay at some Inne or Ale-house purposely, and not repaire to the Church till Lecture begin: if any such misdemeanour be, present it; and without amendment, the Lecture shall cease?

13. A third sort be running Lecturers, perchance Beneficed, but rotten at the roote; who appoint upon such a day to meet at such a Church most an end in some Countrey Towne or Village, and then after Sermon, and Dinner at some house of their Disciples, repeat, censure, and explaine the Sermon, discourse of points proposed at their last meeting, by the head of that Classe or Assembly, ever to the promoting of their owne fancies, and derogation from the Doctrine and Discipline of the Church: after

all, they doe againe condicere and appoint to meet next at such a Church, in like sort, to like purpose; such I found in Sussex, at my comming thither: if you have any such, or know any such, present them, as farre as you can learne who they be, where they doe meet, whether any of your Parish runne after them.

Titulus 5.

Of Divine Service, Sacraments, and Sacramentals.

Eccles. 5. 1.

When thou goest into the House of God, looke unto thy feet, and be more readie to heare, then to offer the Sacrifice of fooles, for they consider not that they doe evill.

1. Is Divine Service orderly performed in your Church upon appointed times, as the Booke of Common Prayer prescribeth?

2. Doe your Parishioners come late to Church and not at the beginning of Divine Service, to make their humble confession unto Almightie God, and by comming late, deprive themselves of the benefit of Absolution, and so become unprofitable hearers and Petitioners in that holy action: doe any depart before Service is done, and the blessing pronounced by the Priest?

3. Doth any Parishioner or Forreiner come into the Church with an Hawke on his fist, and an hawking-pole in his hand, with Spaniels coupled, to the disturbance of the Auditory, prophanation of the Church, contempt of God and his Service; a course never practised amongst Pagans?

4. Doe any of your Parish, fyrteene yeares old or upward, absent themselves commonly from Church, or doe they use any gaming or exercise in Church time, doe they goe into Taverns, Innes or Ale-houses, to bowse or tipple upon Sundayes and Holy dayes, in time of Divine Service?

5. Doe any keepe open shops, sell wares ordinarily on Sundayes or Holy dayes?

6. Do

6. Be there any Recusants in your Parish, doe they kéepe any Priest or Schoolemaster in their houses, who refuse to come to Church and receive the Communion: doth he or they labour to seduce or draw others from the Church and profession established, not contenting themselves with their owne opinions?

7. Have any in your Parish retained, sold, or dispersed bookes unlawfull and scandalous, written by Papists or Puritan sectaries?

8. Doe any of your Parish leave their owne Church, Minister and Service, and repaire to other Churches ordinarily, where is more sanctified, (in their opinion) Minister Preacheth powerfully to their edification.

9. Is there any in your Parish who refuse to come to Church, have their children béene baptised, receive the Communion of their Minister, because he is no Preacher?

10. Is any of your Parish a common blasphemer of Gods holy Name, a common swearer, drunkard, usurer, foule mouth'd speaker, &c. have any such not béene presented, have they béene admitted to the Sacraments?

11. Be there any in your Parish who deny, or perswade others, to deny the Kings authority over all persons, in all causes within his Realme?

12. Doe any write or publikely speake against any thing in the Booke of common Prayer, the Confession of the Church, made in 1562. or against any of the Rites and Ceremonies used and authorised in the Church for Divine Service, or against the Hierarchicall Government thereof, by Archbishops, Bishops, Archdeacons, &c. affirming it unlawfull, Antichristian, against Gods Word, and that the Government by Pastors, Doctors, Lay-Elders, is the Scepter of Jesus Christ?

13. Doe your parishioners at their entrance within the Church dores, use that comely and decent deportment, which is fitting for Gods house, where God, whom heaven and earth cannot containe, is said to dwell, and doth manifest his goodnesse and Mercy to man out of his Word: Doe they uncover their heads, sit bare all Service time, knéele downe in their seates, bow towards the Chancell and Communion Table, and use

those

those severall postures, which fit the severall Acts and parts of Divine Service?

14. That is, doe they reverently kneele at Confession, Absolution, the Lords Prayer, the Church prayers and Petitions or Collects, as becommeth suiters unto God: doe they stand at the Creed, as avowing their beleefe in the face of heaven and earth, men and Angels, at the Doxologie, or Glory to the Father, against the oppugners of the Trinity, which in the Primitive Church was repeated at the end of every Psalme, standing also at the reading of the Gospell, and bending or bowing, at the glorious sacred and sweet name of JESUS, pronounced out of the Gospell read?

15. Doe your Parishioners accompany the Minister in his perambulation in Rogation weeke, not onely to set out and continue the knowne bounds of the Parish, but especially upon view and sight, to consider the fruits of the earth then in prime, then upon the thryving or empayring, to give God thankes for his goodnesse on them, to procure by prayer the continuance of them, to deprecate his anger, and intreate his future blessing upon them: for what the eye seeth the heart rueth, and more effectually representeth?

16. Doth your Minister officiate Divine Service in due place, upon set times, in the robes, habit and apparell of his Order, with a Surplice, an Hood, a Gowne, a Tippet, not in a Cloake, or sleeveless Jacquet, an horse-mans coate, and peradventure a sword hanging by his side, for such I have knowne?

17. Doth he use the Absolution to be pronounced on penitents, not as it is a declaration of forgivenesse, but as a prayer thus, Thou pardonest and absolvest all those, who unfeinedly believe thy Gospel?

18. Doth he reade the Psalmes, first, and second Lesson, the Psalmes properly appointed for set dayes, according to the Booke of Common prayer, not as it happeneth upon opening of the booke as he fancieth, or make choyce of; doth he plainely and diligently, onely reade the Chapters, or doth he appoint, or comment upon them, and draw them from, to his Auditory?

19. Doth he in stead of Collects and Prayers of the Church, substi-

ſubſtitute prayers of his owne deviſing, motion or effuſion?

20. Doth he upon Wedneſdayes and Frydayes ordinarily, and at other extraordinary times appointed by the Ordinary, read and pray the Letany, and doth hee eſpecially on Sundayes, read the ſecond or latter Service, at the Communion Table, as the ancient Tradition of the Church was uſ'd to doe, after the diſmiſſion or Miſſa of the Catechumeni, Energumeni, and Pœnitentes, and not in his Pew, or reading ſeate, though there be no Communion?

21. Doth he Catechiſe at leaſt halfe an houre before Divine Service, his Pariſhioners in the afternoone, as he is enjoyned, but not injoyned to Preach a popular Sermon?

22. Doth he commonly, or of ſet purpoſe in his popular Sermons, fall upon thoſe much diſputed, and little underſtood Doctrines, of Gods eternall Predeſtination, of Election, Antecedaneons, of Reprobation irreſpective, without ſinne foreſeene: of Free-will, of Perſeverance, and not falling from grace, points obſcure, unſoundable, unſoordable, untraceable, at which that great Apoſtle ſtood at gaze with: Oh the height and depth of the riches, both of the Wiſedome and knowledge of God! how unſeachable are his Judgements, and his wayes paſt finding out? Rom. 11. 33.

23. Are his Sermons long, beyond the compaſſe of an houre, be his prayers before and after Sermon drawne out at length, to equall, if not exceed his Sermon, or doth he, as he ſhould, conforme himſelfe unto the prayer, which is recommended as a Forme Can. 55. conſiſting of Prayer, Prayſe, Thankeſgiving, for the living and the dead, by way of commemoration, that the Righteous may be had in everlaſting remembrance, God be glorified, in and for them, and the living incited to follow them.

Titulus 6.

Of the Sacraments and Sacramentals, remembred in the Service Booke. *Accedat verbum ad Elementum, & fiet Sacramentum.*

Baptisme.

1. FIrst, for Baptisme, publicke and private, doth your Minister teach, or doe any of your Parish hold, that the Sacrament of Baptisme is not of absolute and indispensable necessity unto salvation, in Gods ordinary course and dispensation with man, but that either eternall Election sufficeth or Originall sin, which infants onely have, condemneth none, and therefore regard not, but onely for fashion sake to require it?

2. Doth therefore your Minister teach the necessity of it, and admonish his Parishioners not to deferre it, which is a common fault to put it off, till provision can be made for inviting and intertaining of Gossips, and of friends or neighbours, or other put-offs, of no necessity?

3. Doth your Minister baptise the child at the Font, or at his Pew, in a Bason of water, thither brought and set upon some moveable frame, or perhaps in a bucket, or a bewle-dish, doth he use Rose-water or other liquor then pure, meere water from the well? &c.

4. Doth he refuse to baptise the child unlesse the father will make publicke profession he taketh it to be his owne, and not begotten in adultery, which of my knowledge, hath beene practised by some indiscreet Zelots of the Precisian rut?

5. Doth he refuse to baptise any child borne in bastardy, or out of wedlocke, any stranger, casually borne in his Parish?

6. Doth he admit or procure the father to be God-father to his owne child, or young children under age, who cannot render an account of their faith, or never were confirmed, being not capable to understand what they doe, or undertake?

7. In the ancient Church the child to be baptised, was thrice dipped in the Font, in the Name of the Father, of the Sonne, and of the Holy Ghost, semblably is hee to be thrice aspersed with

with water on his face, the Priest using those Sacramentall words, after which act, doth he receive the child into his armes, unto Christs Flocke, and then set the Badge of Christianity upon him, signing him with the signe of the Crosse?

8. Doth hee according to his owne direction to the God-fathers, and appointment of the Communion Booke, when the child by him catechised, can render an account of his faith, transmit him to the Bishop, to receive farther Confirmation of the graces of Gods Spirit upon him?

9. That this religious and ancient course, may the better be observed, and facilitated the more, doth the Minister diligently, at times appointed catechise the children and youth of the Parish, in the Church Catechisme, and none other publikely? Doe any refuse to send their children or servants to be catechised: doe any sent, refuse to come, or answere, of what condition are they, upon what cause is their refusall?

10. In administration of private Baptisme, in cases of absolute exigency, doth your Minister, being requested and sent for, refuse to goe, and baptise the child in danger of death?

Of Marriage.

11. Concerning Marriage, are the Banes asked three severall times openly in the Church, upon three severall Sundayes or Holy-dayes?

12. Or is a Licence or dispensation for asking the Banes, brought from the Bishops Court, and presented to the Minister before Marriage?

13. Is Marriage solemnised with licence, or after Banes asked, in the Church, and not clandestinely in a private house, before, or after the houres of eight and twelve in the forenoone, in Lent, or other prohibited times?

14. Are any married without a Ring, joyning of hands, or the fees laid downe upon the Booke.

15. Hath your Minister Married any under twenty one yeeres, without the consent of Parents, or Guardians, first signified?

Visitation of the sicke.

16. About Visitation of the sicke, and Burials, doth your Minister not use, or refuse to recommend unto God, in and by the prayers of the Church, as they are conceived in the Communion Booke, For multi parvi, qui sunt unanimes, fiunt magni, & multorum preces, impossibile est contemni. *Tertul.* Or otherwise read their names out of a scroll, before the Sermon, or his owne prayer in the Pulpit, and no more.

17. Doth he refuse, being requested from the sicke party in extremis out of time of publicke contagion and Pestilence, to visit and comfort him on his death-bed, to exhort him to dispose of his temporall state, and to remember the poore in his Will?

18. But much rather, doth he comfort him as concerning his soules health, his state to God-ward, doth he upon hearing of his Confession, which he shall perswade him to make, absolve him from his sinnes, settle his faith, affiance and confidence in God, and hath he at any time discovered any part of his confession?

19. Doth he furnish him with his Viaticum, in his journey to God-ward, the Communion of the Body and blood of our Saviour thereto requested, according to order set downe in the Communion Booke?

20. When any party is in extremity, is there a passing-bell tolled, that the neighbours thereby moved, may, remembring their owne mortality, recommend his state, and passe unto God, in their private prayers?

21. When he is departed, doth the bell ring out his knell, that other may take notice, and thanke God for his deliverance out of this vale of misery: or, as the ancient Church used, accompany him, with intercession; unto Gods Judgement Seate, both which tolling and ringing out, be in many places neglected?

Buriall of the Dead.

22. When any Deceased is to be interred in Christian Buriall

rials, doth your Minister upon request, or notice given, méet the corps at the Church stile, and conduct it into the Church as is appointed?

23. From thence after Service said, doth he goe before it to the Grave, saying or singing, as in the Service Booke; doth he commit it unto the ground, as becommeth the body of a Christian?

24. Hath he refused to bury any, not Felo de se, or excommunicated, unlesse that first, fées be payd, or mortuary taken, hath he contrariwise buryed any such in Christian Burial or consecrated ground?

25. Is the Grave made East and West, is the body buryed with the head to the West, is the Grave digged seven foote déepe, and being made up and covered, preserved from violation?

Churching of women after Child-birth.

26. Doth your Minister refuse to Church any woman after Child-birth, doth he administer it at home, without great cause, to such as will not come to Church out of wilfull scrupulosity?

27. Doth he administer it in his Pew, or reading seate, using the words of the Service in generall, as if he intended it to all in the Church, or doth he descend unto her seate in the Church, and there performe it, or doth he goe up into the Chancell, the woman also repairing thither, knéeling as néere the Communion Table as may be, and if there be a Communion, doth shée receive?

28. Doth she come to Church in her ordinary habit, and wearing apparell or with a faire vayle dependent from her head to her shoulders and backe, that she may be distinguished, from her accompanying neighbours, and that such as take notice of it, be thereby put in mind for her, and with her, to give God thanks for her deliverance?

Titulus 7.

Concerning the Sacrament of the Lords Supper.

Doe this, as often as you doe it in remembrance of me.

In the Primitive Church, this Sacrament was frequented and celebrated daily, especially in times of persecution, that being suddenly seised on, they might not depart without their viaticum, afterward it fell downe to every Sunday, which was one cause amongst others of that Phrase, Dominicum celebrare: In processe they became Mensurna, monthly; and in latter times, devotion slaking, men were confined to, at least thrice in one yeere, especially at Easter which is the limitation in our Church.

1. Is this blessed Sacrament therefore administred in your Church every month upon the first Sunday in the month, at least thrice in the yeere, whereof Easter is one time?

2. Is any publicke notorious, scandalous offender admitted thereto without satisfaction made unto the Church, reconcilement with enemies, confession of his faults, and promise made of amendment?

3. To which end and intent, doth the Minister admonish his parishioners, to conforme themselves, that they receive not their owne damnation, as not discerning the Lords Body?

4. Doth he especially exhort them to make confession of their sinnes, to himselfe, or some other learned, grave, and discreet Minister, especially in Lent, against that holy time of Easter, that they may receive comfort, and absolution, so to become worthy receivers of such sacred mysteries?

5. He is not to admit boyes, or girles thereto, under fifteene yeeres of age, nor any young person, who hath not rendred an account of his faith, and is not confirmed by the Bishop, is this observed or not; for better performing whereof, is there yeerely a particular note taken, of every household in the Parish, how many heads in each household are there, which be capable of receiving the Communion?

6. Are

6. Are the names of such as intend to receive, taken by the Minister over night, or the day before, they repayring unto him, that he may examine or instruct them, they pay their offrings, and not disquiet that sacred Action in the Chancell, by collecting of them, then or there, and that he may proportion the multitude of receivers, according to the capacity of his Chancell, and not be pestred or crowded with multitudes, who thereby may be occasioned to sit in their Pewes in the Church, and not draw neere unto the Altar, or holy Table?

7. Before the Communicants ascend up into the Chancell, out of their seats in the Church, that exhortation is to be said, which in the Communion booke beginneth, Wee bee come together at this time, &c. And then this exhortation, Dearely Beloved wee are come together, &c. When after this exhortation, the Communicants are come up into the Chancell, before they dispose themselves to knæle in their severall places, this is to bee said: You that doe truly and earnestly repent you of your sinnes, &c. Is this order of the Communion booke observed, if not, let it be amended hereafter?

8. Doth he first receive himselfe, in both kinds (for I have known where the Minister hath received last) upon his knees, at the Altar, having consecrated the bread and wine, by the solemne, and powerfull words of our Saviour, and none other?

9. Doth he next to himselfe give it to Clergy men, if any be present, that they may assist him in giving the Cup, and afterwards to every Communicant, not standing, going up and downe, but humbly expecting till it be brought and presented unto him, receive from the Minister, meekely knæling upon his knees, which is the fitting posture for Communicants?

10. Doth he deliver Bread and Cup, severally to each Communicant, and not in grosse to all, or some part, useing the words, The body of our Lord Iesus Christ which was given for thee: The Blood of our Lord Iesus Christ shed for thee: at pronunciation of which words directed unto them, each severall Communicant, was wont in the primitive Church to say Amen. as professing his consent unto, and approbation of the truth thereof; which words cannot bee used, being spoken not severally

terally, but in grosse, to many at one time.

11. Is the Bread and Wine of the best sort; fine, cleane, sweet, not mustie, or unsavourie: which, beside the prophanation, of my knowledge, hath bin occasion to some, of turning Papists, who could not swallow it in dis-relishment; and abhorred such negligence and contempt of Christs institution in their Minister?

12. And whereas it offendeth many, that we sometimes call the Lords Table an Altar, and dispose of it Altar-wise; that we use the phrase of Sacrament of the Altar; in oppugning whereof, it hath bèen charged with Poperie, and constantly, but ignorantly affirmed, That in the Primitive Church it was not named an Altar, for CCC yeeres after Christ. To give satisfaction herein, and hereabout, both to Priests and People; I avow, upon certaine knowledge, out of my poore Reading, that for all the time articulate, the word Table is not above thrice used, but ever Altar; and of Ecclesiasticall Writers within that time, onely Dionysius Areopagita hath it, and that but once, and occasionally; which assertion, I am sure, cannot be refelled: and therefore, if we will, as we professe to doe, follow the course and practice of the Ancient, Primitive, Apostolicall Church, we ought not to traduce, or be offended at the name, thing, or use of Altar, whereat a manifold Sacrifice is offered to God.

Titulus 8.

Of Clerks, Sextons, Church-wardens, and Side-men.

1. Have you a fit Parish-Clerke, aged twentie yeeres at the least, of honest life, able to reade and write? Is your Sexton an honest man of conversation, doth he duly performe his office, in ringing the Bels to service, and Knels, &c. doth he kèepe the Church cleane, the Doores locked?

2. Doe you and other Church-wardens doe your diligence, in not suffering any undecent behaviour in the Church, against Order, Canons, Law; as in not being uncovered, standing, knèeling, talking, prating, going in and out the Church in Divine Service, or the like; in not permitting any idle or refractorie person

ſon to walke, play, abide in the Church-yard, or Church porch in time of Service?

3. Doe you, or they viſit and take notice of miſdemeanours in Ale-houſes, Tappe-houſes, Tobacco ſhops or Tavernes, in time of Divine Service, and preſent their names and offences?

4. Doe you or they permit any playes, ſports, wreſtlings, drinkings, or other prophane uſages, in the Church, Chappell, or Church-yard?

5. Doe you, or have any of you medled with ſetting, placing, diſplacing, removing the Communion Table up and downe, of your owne heads, without the Miniſter, or with him, not by order from the Biſhop?

6. Doe you know of any Pariſhioner, or Forreiner, who hath committed or attempted ſuch an Act, if you can learne them, preſent their names?

7. Doe any threaten, trouble, moleſt you, for doing your duties?

Titulus 9.

Concerning Schoole-maſters, Phyſitians and Chirurgions.

1. Is there any Schoole-maſter in your Pariſh, who teacheth publike Grammar, to write or reade, or in private houſes, who are they, in whoſe houſes doe they teach, with license from the Ordinary or without?

2. Doe any teach in your Church or Chancell, which is to the prophanation of that place?

3. Doth any Recuſant keepe a Schoole-maſter in his houſe, who commeth not to Church, nor receiveth the Sacrament, or is refractory to the Church orders?

4. Doth any publicke Schoole-maſter teach the children of Recuſants, or Sectaries?

5. Doth the Schoole-maſter inſtruct his Scholers in Religion, the points of Catechiſme ſet forth in the Communion Booke?

6. Doth he orderly bring his Scholers to Church upon Sundayes and Holy-dayes, to Prayer and Sermons?

7. Is any maintenance given to sett and publike Schooles detained or inverted, by whom is it practised?

8. What Chirurgian and Physician have you in your Parish, is he a Graduate, licenced by either Universitie?

9. What ignorant persons have left their Trade, and take upon them to practise Physicke or Chirurgerie?

10. What Midwives have you, and how, or by whom licensed?

11. How long have the above specified used such practice, what good or hurt are they reported to have done?

Titulus 10.

Concerning Ecclesiasticall Offices, and Fees.

1. WHat peculiar or exempt Jurisdictions be claimed or executed in your Parish?

2. Be there any Ecclesiasticall Judges, or any Clerkes, and Ministers under them, who doe take or exact any extraordinarie Fées against the Canons, or Tables which set forth those Fées, which have come to your knowledge?

3. Are there to this purpose two Registers or Tables, containing the severall Rates of Fées due to each Officer; the one publikely proposed in the Consistorie Court, the other in the Registry, that every Subiect may take view and notice thereof?

4. Doe Clerks, or others, take any thing by way of gratuitie for expedition?

5. Doe you know, or have you heard of any payment, composition, or promise made to any Ecclesiasticall Officer, for conniving at any fault committed, for sparing of any person, for misdemeanour of Ecclesiasticall cognisance, concealing of any excommunication, what summes have come to your knowledge, or be of publike fame, who are the delinquents?

5 What commutation hath beene given, by whom, to whom, for what offence, how hath it beene employed?

7. Doe

7 Doe any Ecclesiasticall Judges speed any act, privatly of themselves?

8. What number of Apparitors be there in the severall Jurisdictions, in what manner is the Country grieved, or overburthened by them?

9. What bribes or exactions have any of them taken?

10. If you know of any other Ecclesiasticall crime, you are to present it upon oath.

11. Distinct and punctuall answer must be made to every Article.

12. The Ministers of every Parish may joyne in presentment, with the Church-Wardens and Side-men, for they are intentionally the persons, who should have chiefe care of the premised particulars; to which intent the Minister and Church-Wardens should meet and conferre together often, but especially to make their presentments of these, or the like courses in their Parish. For misdemeanours unknowne, must goe uncorrected. The Bishop is no Ubiquitary, that hee can discover every thing done, but what is presented, if it be not punished, it is his fault.

FINIS.